

ASGILL

UPON

WOOLSTON;

BEING

An Abstract of Mr. Woolston's Six
DISCOURSES.

AGAINST

The MIRACLES of CHRIST,
(be the same More or Less.)

AND

A Ridicule thereof.

With a *Postscript*, and a *Post-Postscript*.

Written by Mr. ASGILL.

Juncta juvant.

Printed by A. CAMPBELL, and sold by the
Book-Sellers of London and Westminster. 1730.
[Price Sixpence.]

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Asgill upon Woolston, &c.



T my first Meeting. Mr. *Woolston*, after his Trial, I told him that I expected to see him and my self in Print together, for that I was usually joined with some Infidel or other.

I having been branded as a Blasphemer (and expelled the Houses of Commons in *England* and *Ireland*) for believing too much in the Scriptures, as Infidels are so called for believing nothing at all.

Under-Believers and Over-Believers being by the Levellers in Religion, equally accounted *Hereticks*.

But perhaps two of these *Hereticks* put together may make one *Christian*, as two odd Numbers make one even, *juncta juvant*.

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Tho' this Conjunction of mine with him will not hold beyond Title Page.

For that I have dissolved it in the Sequel, by exposing his Discourses published against the Miracles of Christ.

Which I do without any Ill-will to his Person, being sorry for his Punishment by the civil Prosecution against him, and wish his Fine may be remitted.

Having that Charity for him (as I told him) that I do not believe that he believes himself in what he published, but that he was prompted to it, as thinking to get more Money by writing bad Books than good.

For in Truth Orthodox Things do not go off so well as 'tother Doxes.

But since they are published, if I should not bear my Testimony against them, I may be suspected to approve them.

In doing which, I being but a mere Lay-Man shall not take upon me the Office of a Divine, to confute him in proper Form, that having been so well performed by several of the learned Clergy, in stronger Terms than I am capable of.

But instead of that, I will follow Mr. *Woolston's* own Prescriptions.

To be as ridiculous as he is (if I can.)

And

And for an Introduction to it, I take Leave to relate a modern Story, in a Parliament of *Scotland* (before the Union) where Mr. *Fletcher* (then a Member) made a Declamation against admitting any King to that Crown, but what should be so limited and circumscribed in Power; that according to his Prescription, he should be but as a castrated Eunuch, disabled to do Good or Hurt.

To which a noble Lord stood up and said,
 “ That if he should meet one of *Fletcher*’s
 “ Kings in the Street, he would not put off
 “ his Hat to him.

And if I should meet one of Mr. *Woolston*’s
 Jesus’s (as he hath degraded him) I would
 not say my Prayers to him.

*You must know then, that the Question
 stated by Mr. Woolston, is,*

“ **W**Hether the Law of *Moses* and the
 “ Prophets are not intirely Typi-
 “ cal and Prophetical of Christ and his
 “ Church.

“ And, Whether it be not impossible to
 “ prove the Truth of Christianity, or the
 “ Messiahship of our Jesus, any otherwise

“ than by shewing how he doth, and will
 “ fulfil the Prophecy of him in the Old
 “ Testament.

In which Mr. Woolston holds the Affirmative of the Question, for these Reasons.

- “ 1. **B**Ecause, Christ himself said, that he
 “ came for a Completion of what
 “ was written in the Law and the Prophets.
 “ 2. Because the ancient *Jews* believed
 “ the Law and the Prophets to be Typical
 “ and Prophetical of the expected Messiah.
 “ 3. Because, the Apostles and Fathers
 “ of the Church, do hold the Old Testa-
 “ ment to be Prophetical of the New; and
 “ that our Jesus, under Dispensation of the
 “ Gospel, did and would fulfil all that was
 “ written in the Law and the Prophets.
 “ 4. Because, no other Argument (whe-
 “ ther from the Excellency of his Doctrine
 “ or Power of his Miracles) are of any Va-
 “ lidity, to prove the Divine Authority and
 “ Messiahship of Jesus, if this from Prophe-
 “ cy in the first Place be not manifested
 “ and cleared up.”

And

And so far I agree with Mr. *Woolston* on that Side of the Question.

But can keep him Company no longer, and so the Conjunction between us is dissolved.

For that (according to the History of the four Evangelists, and all other Records of the New Testament) that Jesus of *Nazareth* so recorded as the Christ and Messiah of God, did fulfil and accomplish all the Predictions by Promises or Prophecies of him in the Old Testament.

Against which Mr. *Woolston* hath levelled his six Discourses, to expose the whole History of the New Testament, as false and forged, by Christ, his Evangelists and Apostles, as Pretences to answer and fulfil the Old Testament, without any Truth of the Facts related in the New.

The Facts so related being (as he saith) not real but allegorical only, as alluding to something else mystically meant by them of Things yet to come.

And to bring this about, he traverseth over the several Miracles in his several Discourses named.

Of every one of which, he denies the Facts related to be true.

But to palliate the Denial, he hath found out or invented some allegorical or mystical Mean-

Meanings of the History instead of the Facts so recorded.

Not but that Christ himself spake many Things parabollically in Verification of that Prediction of him, *I will open my Mouth in Parables*; but he did not tell them as Facts or Lies, but as Parables or Fables.

For Entertainment of the Readers, I have taken the following Abstract.

1. **O**F the several Miracles so attacked by Mr. *Woolston*, as false in Fact.
2. Of the allegorical Meanings by him assigned to each of them.

1. *Miracle.* The Birth of Christ of the Virgin *Mary*, against which he makes (at present) but a sparring Blow, threatening a closer Fight in his next Publications.

Saying for himself, that he doth believe it, but it seems he would not have any one else believe it.

Allegory. That the Virgin *Mary* is the Type of the Virgin Church and her Un-corruptness with the spiritual Fornication of Idolatry.

2. *Miracle.* Driving the Buyers and Sellers out of the Temple,

Allegory.

Allegory. That Christ will cast out of his Temple, Bishops, Priests and Deacons, who make a Trade of Preaching.

3. *Miracle.* Casting the Devils out of the Madmen and permitting them to enter into the Herd of Swine.

Allegory. The Madmen are Mankind of *Jews* and *Gentiles*, possessed with the Devil, which Christ brought to their right Senses by their Conversion to the Faith; and then some Ages after, the Devils by divine Permission entred into *Hereticks*.

4. *Miracle.* The Transfiguration of Christ upon the Mount.

Allegory. An Ænigmatical Resemblance of a future and more glorious Transfiguration, by ascending (not by local Motion but by Reason) to the Top of the Mountains of the mysterious Sense of the Law and Prophets.

5. *Miracle.* Feeding Thousands with a few Loaves and Fishes.

Allegory. The five Loaves are the five Books of *Moses*.

6. *Miracle.* Healing the Woman of a bloody Issue which she had for twelve Years.

7. *Miracle.* The Cure of another Woman, bowed down with an Infirmary eighteen Years.

8. *Mi-*

8. *Miracle.* Telling the Woman of *Samar*
ria her Fortune of having had five Husbands,
 and that she was then an Adulteress.

Allegories of the three last.

The first Woman, a Type of the Gentiles in After-times, and her bloody Issue, the Corruption of the Church, and the twelve Years, twelve Hundred Years impure State of the Church, after which she will be purified; and the Woman's having spent her Livings upon Physicians to no Purpose, is the great Revenues of the Church, spent on the Ecclesiastical Doctors, who widen the Wounds they should heal.

The second Woman is another Figure of the Church, bound down to the Earth by literal Interpretations of the Scriptures, and the eighteen Years is the eighteen Hundred Years, that this Infirmary of the Church hath been coming upon her.

By the Woman of *Samar*
ria is understood an heretical and adultrous Church, of which Jesus being weary, will meet them in the sixth grand Age of the World (typified by the sixth Hour of the Day, at which he talked with the Woman) drinking of the Waters of the Letters, when the Church will be made sensible of her five Husbands; the five Bodily Senses, as wedded to the Letters
 of

of the five Books of *Moses*, and that she now lives in Adultery with *Antichrist*.

9. *Miracle*. Cursing the Fig-tree.

Allegory. The Fig-tree is,

The whole humane Nature.

Or the *Jewish* Church.

Or the Church of Christ.

Or all Three.

Or which (or
whatelse) you
please.

10. *Miracle*. Healing the Lame Man at the Pool of *Bethesda*.

Allegory. The Pool is Baptism.

Bethesda the Name of the Church.

The five Porches the five Books of *Moses*, as the Entrance into the Church.

The impotent People about the Pool, those that rest in the Letter of the Law.

The *Jews* being angry with the Man for carrying his Bed on the *Sabbath-Day*, is, that the Clergy will be Enemies to Man's Exaltation, from the Letters of the Law, on the *Ecclesiastical Sabbath*.

11. *Miracle*. Giving Sight to the Man born blind, by an Ointment of Clay and Spittle.

Allegory. A mystical Ointment to open the Eyes as blinded, by adhering to the Letters of the Scripture.

12. *Miracle.* Turning Water into Wine, at the Marriage of *Cana of Galilee*, to which Christ was invited.

Allegory. The Church invited to be married to Christ, as the Bridegroom, and *Moses* is Governor of the Feast.

13. *Miracle.* Healing the paralitick Man, for whom the Root of the House was broken to set him down.

Allegory. All Mankind sick of the spiritual Palsy,

The four Bearers of the Man, the four Evangelists, on whose Faith and Doctrine Man is to be carried to Christ.

“ But by the By (*Mr. Woolston*) I thought
“ you had before called those four Evan-
“ gelists four lying Rascals, or to that
“ Effect.

14, 15 and 16th *Miracles*,
Christ raising three dead Persons,
The Daughter of *Jairus*,
The Son of the Widow of *Nain*,
And *Lazarus*.

Here

Here Mr. *Woolston* presents us with a Letter sent him by a *Jewish Rabbi* (as he saith) with several Interrogations about the Resurrection of *Lazarus*, which Mr. *Woolston* leaves to be answered by a learned Prelate.

And then proceeds to the *Allegory*.

The three Persons said to be raised, are three Sorts of Sinners, whom Jesus raiseth from the Death of Sin to the Life of Righteousness.

They who have conceived Sin in the Heart and not brought it forth, are figured by *Jairus's* Daughter, who lay dead and unburied.

They that have actually sinned, are figured by the Widow's Son carried to his Grave.

But Sinners accustomed to Sin, are like *Lazarus* buried and stinking, whom Jesus (for all that) by the Loud Voice of the Gospel will call out of the Grave of their Sins to a new Life.

The People turn'd out of the House on raising *Jairus's* Daughter, are a Multitude of Worldly Thoughts, which, except excluded from the Heart, are the Hindrance of the Resurrection of a Sinner to a new Life,

The Bearers of the young Man to his Burial, are Vices, Evil Spirits, Heresies, and Seducers.

And the Widow his Mother, is the Church mourning for the Death of such Sinners.

Jesus weeping for *Lazarus*, is a Sign of the deplorable State of the Church.

And the Stone that lay at the Grave of *Lazarus*, is a Figure of the Hardness of the Heart of such Sinners, which must be taken away before Christ will call them to a new Life.

Another Way of Mystical Interpretation (Mr. Woolston saith) is, by making those three Miracles Types of three great Events at Christ's Spiritual Advent, viz.

The raising of *Jairus's* Daughter a Type of the Conversion of the *Jews*.

By *Jairus* is meant *Moses*; and by his Daughter the *Jewish* Church.

Lazarus's

Lazarus's Resurrection a Type of the mystical and general Resurrection of Mankind in the Perfection of Time.

And there ends Mr. Woolston's five first Discourses.

IN his Sixth he falls upon the Resurrection of Christ himself (as worse than all the rest)

And his Motto on this is,

—*Jamq; opus Exegi.*

As the Pin-Basket, or Murdering-stroke to *Christianity*, by falsifying (as he attempts) the Resurrection of Christ from the Dead.

For Help wherein, he tells us, he sent again to his old Friend the *Jewish Rabbi* for his Thoughts upon it :

Who (as it seems) sent him a Letter (of near Forty Pages) in which he makes the *Rabbi* offer to determine the Controversie between *Jews* and *Christians* about the *Messiah*, on this grand Article of the Resurrection of Christ; and then to subscribe himself to Mr. *Woolston*, Your assured Friend, N. N.

Which

Which Letter Mr. *Woolston* leaves to the learned Clergy to answer.

Without which he saith, they must give up their Religion as well as their Church, and go along with him to the Fathers, for the mystical Interpretation of the whole Story of Jesus's Resurrection.

Then he proceeds to the *Allegory*.

That the Fathers (without questioning the Article of Jesus's corporal Resurrection) universally interpreted the Story and every Part thereof mystically.

(Why then, by the Way again, Mr. *Woolston*, the Fathers did not deny the Facts (as you do) but added their own Glosses upon them, as Allegories of them.)

Some of which Allegories Mr. Woolston hath enumerated, viz.

St. Augustin, that Jesus's Resurrection at that Time was, to exhibit an Image of the future and mystical Resurrection.

Origen of the same Opinion; and that by the Sepulchre is to be understood the Letter of the Scriptures, by which Christ, as in a Rock, is deposited.

St.

St. *John of Jerusalem*, by the Crucifiers of Jesus understands false Teachers (Ministers of the Letter to be sure (saith Mr. *Woolston*) because St. *John of Jerusalem* was a great Allegorist.)

St. *Jerom*, That by the Veil of the Temple rent at Jesus's Resurrection, is to be understood, the opening the Veil of the Letter of the Law and the Prophets, for Manifestation of the Divine Mystery contained in them.

And the rending the Rocks, an Apertion of the Oracles of God.

And the Earthquake, the shaking of Mens Hearts for the Susception of the Knowledge of God.

And St. *Augustine*, that the three Days in which Christ lay dead, is the three Ages of the World.

AND now Mr. *Woolston* tells us, that he hath done with the Miracle of Jesus's Resurrection, which, by the Help of his Friend the *Rabbi*, he hath shewed (as he saith) according to the Letter, to consist of the greatest Incredibilities.

And

And after this, he threatens another Volume upon some other Passages in the New Testament.

Resolving to give the Letter of the Scripture no Rest, as long as God gives him Life and Abilities to attack it.

Then he goes on to consider what Jesus meant when he appealed to his Work and Miracles, as the Testimony of his Authority, which Mr. *Woolston* saith did not properly refer to those done in the Flesh; but to those mystical ones, which he would do in the Spirit, which he refers to the Father's mystical Sense of it.

Then dancing into many Distinctions of his *Jesus* from *Jesus of Nazareth*, he leaves the World to judge, whether, upon the Whole, he is an Infidel or a Believer of Christianity.

Now as to his Principles, whether Infidel or Christian, I leave to God and his own Conscience.

But as to his Profession or Occupation, he is an *Allegory-Maker*.

And

And for promoting his Sale thereof, I here present him with the following Advertise-
ment.

“ **M**R. Woolston’s Allegories against the
 “ Miracles of Christ, made and
 “ sold by the Author, Wholesale or Retail,
 “ at next Door to the Sign of the Star, in
 “ Alderman-Bury; amongst which are di-
 “ verse Rarities; as some without Heads,
 “ and some without Tails, and some with-
 “ out Heads or Tails, that his Customers
 “ may cull and choose what they best
 “ like.

For in Truth most of his Allegories seem to me a little whimsical.

Tho’ the Authorities he gives for them, are several of the Fathers, not without some additional Helps from his old Friend N. N. the Jewish Rabbi, (anglice, Thomas Woolston.)

And what Allegories he doth not find ready made, he invents of himself.

In which he is wiser than his Teachers.

For the Fathers, tho’ they did add their own Glosses or Allegory to that History of the Gospel.

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Yet

Yet they did therewith retain the Credit the Credit of the Facts, as related in the History, to be true.

But Mr. *Woolston* (as a Refiner upon the Fathers) would cancel the whole New Testament as not true in Fact, and retain the Allegories only as the Essence of the History.

Which is the Reverse of common Sense.

For there can be no Allegory without a Fact.

Nor a Moral without a Fable.

Paul saith, that *Abraham* had two Sons, one by a bond Woman, and the other by a free, &c.

Which Things (saith he) are an Allegory, &c.

By which he did not falsify the Fact, that *Abraham* had two such Sons, &c.

But drew an Allegory from those Facts, whereas Mr. *Woolston* (by his *Hocus-Pocus Tricks*) would blow *Abraham* and all his Posterity out of the World, and retain the Allegory of the Story only; whereas an Allegory is not an Original, but an Accident only, depending upon a real Fact.

Paul saith, *this Thing is an Allegory.*

But Mr. *Woolston* saith, *the Allegory is the Thing*, whereas take away the Thing, and

and the Allegory vanisheth, as the Shadow doth when the Sun doth not shine.

But Mr. *Woolston*, by asserting the real Miracles of Christ as false, and yet his Allegories of them to be true; is trying to squeeze Truth out of Lies, and to gather Figs from Thorns, and Grapes from Thistles.

If there were no such Facts in the Miracles of Christ as are recorded of him, then all pretended Allegories or Morals of these Facts, are Allegories and Morals of nothing, *ex nihilo nil fit*.

But since Mr. *Woolston*, in his Discourse already published, hath renounced the New Testament.

And that (as he saith) he is coming out again, to clench that Nail,

He may as well make short Work of it, by renouncing the Old too.

And then he need not give his old Friend the *Rabbi* any more Trouble for his Assistance.

And Mr. *Woolston* need not bogle at this, having done the same already in Effect, by Denial of the Resurrection of Christ from the Dead.

Without which, our Faith both in Old and New Testament is vain.

And we have nothing left to trust to, but a dead Saviour, condemned and executed for an Impostor and Deceiver, above seventeen Hundred Years ago, and still in the Grave.

Unless we wait for Mr. *Woolston's* and his *Rabbi's* Messiah, which he so often calls his *Holy Jesus*, in Distinction from and Contradiction to, our Messiah, *Jesus of Nazareth*.

But for all Mr. *Woolston*, and his Brother *Rabbi*.

Wisdom will be justified of her Children.

It is hard to kick against the Pricks.

The Word of God will make its own Way through all the Opposition of Men and Devils against it.

Heaven and Earth shall pass away, but my Word shall not pass away till all is fulfilled.

Nor have I Need to traverse over again these Discourses so before confuted by learned Divines.

But

But I dare not pass in Silence his

Jamq; opus Exegi.

Against the Resurrection of Christ from the Dead.

Which tho' it falls last in the History of the first Coming of Christ in the Flesh, recorded in the New Testament.

Yet it is the Completion of the first Promise of him in the Old, pronounced by God himself, as the Seed of the Woman for bruising the Serpent's Head.

It shall bruise thy Head, and thou shalt bruise his Heel.

After the Coming of Christ in the Flesh, Satan (with his Crew of Blood-Hounds with him) never left worrying that Lamb of God, till he had hunted him (like a Partridge upon the Mountains) down to Death.

Under which his Humanity lay bruised in the Heel, till by the Power of his Godhead he raised himself from the Dead, and thereby turned the Tables upon Satan, by that fatal Bruise in his Head.

Not by the Annihilation of his Being, but by a Ten-thousand Times more fatal
Fate

Fate than that, in making him the *Eternal Monument* of disappointed Envy.

Than which

—— *Non invenere Tyranni*
Majus tormentum. ——

The Devil told *Eve*, that by eating the forbidden Tree,

They shou'd be as GODS.

Which Lie GOD turned into Truth, by the Death and Resurrection of Christ from the Dead.

By which the whole humane Nature (by Faith in him) are advanced to a higher State than *Adam* had before the Fall, even the same State with Christ arisen from the Dead.

From whence they are called the Sons of God.

Now are ye the Sons of God.

And now, if Mr. *Woolston*, or his Brother *Rabbi*, or any one else, challenge me to produce Witnesses of the Resurrection of Christ from the Dead,

I have the Witness within my self, even the Spirit of Truth, left as the last Legacy
of

of Christ to all Believers under him, at his taking Leave of them, upon his Decease ou of the World.

Which, he said, was better for them, than his Personal Continuance with them.

Nevertheless I tell you the Truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come, but if I depart, I will send him unto you.

Not with any new Revelation, but an Affirmance of the Old, by that Evidence and Demonstration of the Spirit, which all the Gainsayers shall not be able to resist.

And this is, *that White-stone with a new Name thereon written, which none can read but they that have it.*



POST-

POSTSCRIPT.

WHilst the Printer was with me; computing my Copy of the foregoing Abstract and Ridicule, and fearing it might want five or six Pages in the Print to make a Sixpeny Pamphlet of it,

I had Notice of the Advertisement of Mr. *Woolston*'s Publication of the second Part of his Defence of his former Discourses, against all his Adversaries, (as he names and calls them.)

For which I immediately sent a Messenger for it to Mr. *Woolston*, next the Star in *Aldermanbury*.

And

And who do you think was with him? but his old Friend, the *Jewish Rabbi*, as lodging in the same House.

From which Defence I write this Postscript.

Mr. *Woolston*, in his Defence, (after a Preface of thirteen Pages, prescribing several Rules to be observed by Disputants in Controversies.)

Assumes, 1. To shew the Weakness, Childishness, and Insufficiencies of his Adversaries Arguments, for the Letter of the Storys of Jesus's Miracles, and further to prove both ladicriously and seriously, the Absurdities, Incredibilities and Improbabilities that the literal Stories labour under.

2. To prove, that whether there be any Sense, Truth or Fact, or not, in the Letter of Jesus's Miracles, yet that they are typical Things, and ought to be allegorically interpreted after the Manner that the Fathers and Mr. *Woolston* apply them, being no other (whether actually wrought or not)

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than

than Figures, Signs, and Emblems of Jesus's future mysterious Operations.

3. That the mysterious and future Accomplishments of those supposed Works and Miracles of Jesus alone, can be the Proof of his Messiah-ship.

And faith, that if he performs well upon these Heads, he shall vindicate himself from the Charge of Infidelity, and justify the Goodness and Usefulness of his Discourses, in order to the Demonstration of Jesus's Messiah-ship.

But in his Performance, he postpones the first Head, and begins with the second.

For which he quotes *Origen*, *St. Hillary*, *St. Augustin*, and *Eusebius Gallicanus*, as saying, that Jesus's Works were Symbols of other Things to be done by him.

And that our Saviour shews them to be so, or else, in the Work of them, he would not have done somewhat or other that seems to want Sense and Reason.

And

And further, that according to the Fathers, the Life and Ministry of *John the Baptist*, as recorded by the Evangelists, is a Type and Figure of another's Ministry before Christ's Spiritual Advent.

And Mr. *Woolston* is almost (if not altogether) of the same Mind with the Fathers.

Which, he saith, he will make as plain as a Pike-staff, by shewing,

1. That the Old Testament is to be allegorically interpreted, and allegorically fulfilled by Jesus; for which he quotes St. *Paul* and *Barnabas*, with the Fathers and ancient Jews.

And that the seventy Interpreters were Allegorists, and that Allegory is of *Mosaick* and Divine Extraction.

Then tells a Story, That after he had drawn up his own Thoughts of them, he imported them to his old Friend the

Rabbi, (who is a Cabalist and Allegorist) for his Sentiments of them.

Who it seems sent him another Letter upon it, (of ten Pages) in which he makes the *Rabbi* leave it to our Clergy, to answer his Letter to Mr. *Woolston*, to whom he subscribes,

Yours,

N. N.

Which Letter, Mr. *Woolston* saith, was a most seasonable and acceptable Present, which will open a Way for him to prove what he said, of the Miracles of Christ.

But he offers to join with a learned Prelate, to stop the *Rabbi's* Mouth, (as dear a Friend as he is) and soon gave a Way for the Conversion of the *Jews*.

And saith, that all or most of our systematical Divinity, that is built on the Letter of the Scriptures, is false and groundless, and of that ill Tendency to Morality, that it is not so much a Wonder, that wise, good, and thinking Gentlemen,

are

are betaking themselves to natural Religion, as it is, that there are any Believers of Christianity (on the literal Scheme) left amongst us.

And that if it had not been Force more than Reason, that hath hitherto kept Mankind in their Christian Faith; or if Liberty had but indulged them to consider the Absurdity of the Letters of the Scriptures, they would run, by Shoals, into Infidelity.

But when the Allegorical Meaning comes to be understood, the Ministers of the Letter are to be turned out of the Church.

He hath indeed (as he saith) written against the literal Stories of Jesus's Miracles.

Which he still nauseates and abominates the Confinement of many Thoughts to it.

And that he hath, indeed, called Jesus an Impostor, Jugler, Fortune-teller (and

what

what not) by way of Objection against the Letter of his Miracles.

But that Mr. *Woolston* alone shall do him Honour in those very Miracles which he wrought in the Flesh, by proving him to be the Wisdom as well as Power of God.

And calls himself the most sincere Advocate for the Truth of Christianity that ever set Pen to Paper.

And that there is nothing for Absurdity, equal to the Belief, that the Bible, for the literal Story, is the Word of God, and given by Inspiration of him.

And that he hath written as plain as he can in this Part of his Defence, and if any one complain of Obscurity, he will (upon Information) illustrate it.

And that he hath Abundance more to say, but never intends to publish, at once, a larger Volume than this present, (*being Seventy one Pages for one Shilling.*)

And

And saith, that if ever there was a useful Controversie started or revived in this Age of the Church, it is this, about the Messiah-ship of the Holy Jesus, which the *Grounds and Reasons of the Christian Religion* hath of late raised.

And saith, he is perswaded he shall effect the absolute Demonstration of the *Messiah-ship* of the Holy Jesus.

For which I thank him.

But, I thank God, I don't want Mr. *Woolston's* Demonstration, and therefore will not stay for it.

Having greater Demonstrations of it than I expect from him.

His whole Defence seeming no more, or other, (in Doctrine and Substance) than what he had before published in his *Moderator*, and six subsequent Discourses.

Except

Except that Passage in it of another *John the Baptist* yet to come, precedent to the Spiritual Advent of Christ.

If so, and that the Place is vacant, and Mr. *Woolston* vacant of a Place, why should not he put in for it?

Which was the highest Post of Temporal Honour that ever Man stood possessed of.

Amongst Men that are born of Women, there is not risen a greater than John the Baptist.

And now, I own, that his Defence came out in as lucky a Time for me, as the *Rabbi's* last Letter did for Mr. *Woolston*.

From which Defence I have added this *Postscript*, for the Printer, to make his Pamphlet Sixpence.

For, you know, every Thing helps, *juncta juvant.*

Post-

The Post-Postscript.

SINCE I had finished the *Postscript* I was inform'd that Mr. *Woolston* had sold the Copy of his *Defence*.

Which (for his Sake) I am glad of.

I remember in the latter End of Queen *Anne's* Reign, there was a Twelve Shillings *Folio* published, intituled,

The Hereditary Right to the Crown of England asserted, &c.

The Drift whereof was, to assert the *Pretender's* Right to the Crown of *Great-Britain*, against the then Succession (and now Possession of the House of *Hanover*.)

F

Which

Which *Folio* I pirated, by publishing an Abstract thereof, and Answer thereto for one Shilling.

After which, the Twelve Shillings *Folio* met with no good Luck.

Now I having in this Six-penny Pamphlet, abstracted Mr. *Woolston's* Moderator and his six subsequent *Discourses*, and his Defence of them, (published at One Shilling a Piece,) making in the whole (as I compute) Seven Shillings.

I fancy that this Abstract (with the Ridicule into the Bargain,) will clog the Sale of his Publications.

Which I had not said, but that the Printer told me, my *Postscript* would not yet make out his Pamphlet to what he would have it.

(For that as it seems his Customers are more for Quantities than Qualities.) There-

Therefore I have given him this *Post-Postscript*, written at *Vicker's* Coffee-House, in the Court of Requests the 4th of *June* 1730.

But with this Protestation, that I will never give him any more for this Purpose.

And being informed, That Mr. *Woolston* having had Notice of this my intended Publication, seems to rejoice at it, hoping to get a Penny by answering it, I also wish the same; for we Authors ought to promote the Faculty.

And to encourage him in his Hopes, I do hereby promise and protest, that whatever his Answer shall be, the same shall be unanswerable by me.

And

And since he is so mighty angry with the Letters of the Scriptures, if I had a Blank Bible, without any Letters in it, or Scriptures without any Thing therein written, I would make him a Present of it; and when any such comes to my Hand, I will send it to him.

F I N I S.



